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Review.

*Researches in South Africa; illustrating the Civil, Moral, and Religious condition of the Native Tribes: including Journals of the Author's Travels in the Interior; together with detailed accounts of the progress of the Christian Missions, exhibiting the influence of Christianity in promoting Civilization. By the Rev. JOHN PHILIP, D. D., Superintendent of the Missions of the London Missionary Society at the Cape of Good Hope, &c. &c. London, 1828. 2 vols. 8vo.*

(Continued from p. 170.)

THE view given in our last number, of the character and condition of the Hottentots of South Africa, previous to the settlement of the Dutch at the Cape of Good Hope, is not presented by a single traveller only, but agrees with all the most authentic accounts which have been published. The manner in which Vailant relates his personal adventures, says Dr. Philip, has thrown an air of fiction over the details of his work; but his delineations of Hottentot character and Hottentot manners, are universally allowed, by those acquainted with the period of which he writes, to be accurate and just. Sparrman may be relied on, in cases, where what he relates, came under his own observation. The following is a picture of two Hottentot tribes, visited by Sparrman in 1775.

"A small society of Gunjemans Hottentots, whose ancestors, at the time

that the Dutch invaded this part of the Continent, inhabited the tract of country about Table Mountain and Constantia, now live on friendly terms with the Farmer above-mentioned. By what I could understand, this little society had long been without the exercise of any personal authority among them; without beggars, and without any penal laws and statutes, as well as without crimes and misdemeanors, having been united and governed only by their own natural love of justice, and mildness of disposition, together with several common Hottentot usages and customs.

"My Hottentots from Swellendam seemed to hold in high estimation, the virtue, freedom, and happy state of these people: so much, indeed, that they were resolved to partake of the blessings enjoyed by this happy race for the remainder of their lives, as soon as they should have finished the journey with us at the Cape. For this purpose, they solicited me to buy at this place, for each of them, a heifer with calf, which, according to our agreement, they had a right to demand for their reward. As Hottentots, this way of thinking and turn of mind did not, by any means, discredit them. I therefore advanced for them glass beads, brass tinder-boxes, knives, and steels for flints, to the value of nine or ten rix-dollars; in consideration of which, two of the best heifers, in their judgment, among the whole herd of cattle belonging to the kraal were looked out for them.

"The most considerable part of this herd belonged to a widow, who was reckoned to be worth sixty milch cows and was (at least in this point) the most respectable female Hottentot I was ever acquainted with. She was childless and was to be succeeded in her estate by her cousin; she seemed to be past the middle age and, in her younger days, to have been a beauty in her kind.

"To the divine pleasure of doing good to their fellow creatures, I look upon the Hottentots to be by no means insensible, as I have seen them display the greatest hospitality to each other, when in the course of their business, or merely for pleasure, they have visited one another from a great distance. Besides it is probable that in the other well-governed Hottentot kraals, any more than in this, no member of society is abandoned to any considerable degree of indigence and misery."

Of a kraal on the Little Sunday River he gives the following account:—

"They appeared to me not so swarthy as my own Hottentots, and I suppose that they originate only from a set of people who, having acquired some cattle by servitude among the Caffers, had formed themselves into this Society. The iris of their eyes was of a very dark brown hue, and almost if not quite as dark as the pupil. They had a great quantity of cattle and seemed to live very happily in their way. As soon as ever they had taken their cattle up from pasture they milked them; an occupation they intermixed with singing and dancing.

"We seldom see such happiness and contentment as seems to be indicated by this festive custom, in a handful of people totally uncultivated, and subsisting in their original savage state in the midst of a perfect desert. Mr. Immanuel accompanied me, in order to behold with his own eyes the real archetype, of that state of pastoral felicity, which the poets are continually occupied in painting and describing. We announced ourselves here, likewise, as being the Children of the Company, and were received by them with a friendly simplicity and homely freedom, which, however, by no means lessened them in our thought as men. They presented us with milk and danced at our request, at the same time giving us to understand, that our time as being a singular people with plaited hair, and at the same time simplers and viper-catchers, had reached them long before our arrival."

From these extracts, and from numerous others which might be cited, no candid mind will be surprised that our author should have arrived at the following conclusion.

"Thus it appears from the concurrent testimony of the best authors, and from facts to be gleaned even at the present day, that the Aborigines of Southern Africa, were, when first visited by Europeans, in a state of independence, possessing in abundance the means of subsistence, not destitute of comforts, and living together in great harmony; that their dispositions were mild and inoffensive, their morals comparatively pure, and their conduct towards strangers as well as towards each other, conciliating and exemplary. It has however been urged, as a common apology in defence of the practice of enslaving the natives of Africa, that they are much happier on the plantations, and in the service of our Colonists, than they were when they lived according to the customs of their fathers. How far this opinion has any foundation in truth will be perceived by comparing the preceding statements, with the following details, which though scanty, and sometimes abrupt, and apparently unconnected, owing to the nature of the subject and the difficulty of procuring original documents or authentic information from the common sources of history, will it is hoped prove sufficient to give the reader, a correct view of the policy and conduct pursued towards this people by the Dutch and English governments, and to produce a disposition in the public mind to do justice, to what remains of this oppressed and degraded race."

It was in 1652 that the first Dutch settlement was commenced at the Cape of Good Hope. About one hundred males then established themselves on the southern edge of Table Bay, which was regarded as a convenient watering place for ships, bound to Batavia or India. For some years, the weakness of the Colony preserved it from oppressive acts towards the natives, and trade was carried on with them in an honest and amicable spirit. Even in this early period, however,

Van Riebeck, the founder of the Colony, "gazed with a curious eye, from his mud-walled fortress, upon the herds of cattle, which he saw ranging over the pastures, and hinted his regret that they should be in the possession of heathens."

As the Colony increased in numbers and strength, productive patches of land began to be regarded as the property of the settlers, and encroachments were constantly made upon the rights of the natives. The Hottentots gradually retired, and the colonists advanced, "fixing their durable houses of stone, where the fragile and temporary hut of the natives had sprung up and disappeared, as caprice or the change of seasons had dictated."—It is pretended, says Dr. Philip, that in some instances, tracts of land were regularly purchased from the native chiefs; but how such bargains were concluded, we have no means of ascertaining; but it is probable that the notions of the natives went no farther, than to concede the joint and friendly use of the springs and herbage common amongst themselves. Whatever may have been the truth on this subject, as the farmers increased, and their territories were extended, a spirit of jealousy became evident among the natives, and the good feeling between the parties was occasionally interrupted. The Hottentots, seeing their herds reduced, and their prosperity greatly diminished, and finding themselves driven back upon dry and barren tracts, avoided the barterers sent to purchase cattle from them by the Dutch Government, and "withdrew at their approach, to the least accessible places." Before the end of the century, it appears that some inoffensive villages of the natives had been plundered by parties of the Colonists.

Though hostilities had not yet commenced between the Hottentots and the Colonial Government, yet it was evident that the former were about to be considered subservient to the latter. Dr. Philip, for the purpose of illustrating the real state of affairs, only fifty years after the Dutch first occupied the Cape, has introduced extracts from the Journal of Johannes Sterreberg Kupt, Landdrost, who, in 1705, was employed to purchase cattle for the Government, in the interior. It is obvious, from this Journal, that the Hottentots felt themselves in a depressed and suffering state, and wished to avoid, as much as possible, any transactions with the Colonists.

"The unwillingness of the Hottentots to barter their cattle for the drugs and baubles pressed upon them by the Dutch, evinced in every instance mentioned in this Journal, seems to have been overcome chiefly by that '*genuine good nature*' which the writer candidly ascribes to them, and which, as will presently appear, had been severely tried in their intercourse with his countrymen. It appears they were ready to give him sheep for subsistence on his journey, and they only held back their cattle, because on them their families depended for support. Their expressions of friendship and respect for the company, seem to have been perfectly sincere and disinterested, nor did a single example of violence or theft occur, during the whole journey. The plundered tribes, compelled to fight daily with the elephants and other savage beasts, in order to procure subsistence for their wives and children, present as touching a picture, as can be drawn of a brave and suffering people. A few such journalists as Kupt, might have saved the Hottentots from the obloquy and ruin which awaited their race; but travellers of a different description, had already found their way through their hitherto peaceful country, and laid the foundation of a system of oppression and extermination."

It is difficult to imagine any thing more iniquitous or cruel, than the treatment which the poor Hottentots experienced from the Dutch, in the early part of the eighteenth century. In 1702, a party of barterers attacked by surprise, several of the kraals, or villages, fired upon the flying inhabitants, and seized their flocks and herds, the only means upon which they depended for subsistence. From the kraal of the Gonaquas, the number taken by them on one occasion, amounted to about two thousand two hundred head of cattle, and two thousand five hundred sheep.

"By such expeditions, which became more and more frequent as the boundaries of the settlement were extended, and by the constant demand for cattle on behalf of the Company, the Hottentots were soon reduced to a state of great indigence. They were now in a very different situation from that in which they had been found by the Dutch; when, possessing more territory than they required for their own use, and caring little whether they were situate in the neighbourhood of a bay, or were enclosed within a range of inaccessible mountains; provided they found grass for their herds and flocks, they could view, without jealousy, the encroachments of the colonists. While they were treated by their new visitors with apparent fairness and a certain show of kindness, these simple children of nature readily conceded to them, as a boon, or for a trifling recompense, what they would have defended with their lives had attempts been made to deprive them of it by force. Ignorant of the insatiable and boundless desires of a

rising community of mercantile adventurers, they had welcomed them with the generosity which marked their character, and which disposed them to share with their friends and allies all that their own necessities did not require. Thus they had permitted a power to gain stability among them, which never became an object of their dread till it could no longer be opposed. Finding themselves at last confined, harassed, pressed upon, and plundered on all sides, and perceiving that no union of their strength against the colonists would avail, they divided themselves into smaller parties, hoping thus more easily to find the means of subsistence, and to preserve from their oppressors the little property which they had still remaining. With this view, such of them as preferred famine itself to slavery, with the few sheep and goats left them, retired to the mountains, or to the most barren and uninviting parts of the deserts; and those who remained in the fertile territory gradually lost their independence, sinking into servitude, as herdsmen and domestics of the boors. Nor were the former long protected by their seclusion against the cupidity of their encroaching neighbours.

“The flattering and fabulous accounts of the new colony, published by Kolben, drew thither every day new settlers from the mother country; and this influx of strangers, together with the children born to the former colonists, occasioned an increasing demand for new lands and servants. Every addition of territory requiring additional hands to cultivate it, the colonists, after having deprived the poor natives of their springs of water, now penetrated into the deserts and mountains to seize their women and children and to reduce them to slavery on the lands which their husbands and fathers had occupied as free and independent people. The aborigines, who had for a long time suffered with exemplary patience, the injuries inflicted upon them, finding that no retreat could protect them from the cruelties of their oppressors, sought resources of annoyance from the desperate condition to which they were reduced, and the colonists, smarting under the reaction of the accumulated evils they had heaped upon them during the space of seventy years, and which could no longer be endured, formed the project of making the colonial government a party in assisting them to enslave or exterminate all that remained of the original inhabitants. But to attempt so monstrous a project as this, or even openly to seize the property of a whole nation, without some alleged provocation or imminent necessity, would, in all probability, have excited the disapprobation of the governor and retarded the accomplishment of their design. They sent, therefore, to the seat of government, the most vilifying representations, imputing to the Bushmen, the most depraved and pernicious propensities, and accusing them of incessantly plundering the property of the colonists. The government, which had by this time (1770) declined from the purity of its principles, was misled by the force of these charges, aided, perhaps, by a share of the colonial habits of feeling with respect to the natives which it had by this time

acquired this scheme of the colonists, was therefore speedily authorized, and it was not long before the administration entered as warmly into it as the colonists themselves: for we find that in the year 1774, the whole race of Bushmen, or Hottentots, who had not submitted to servitude, was ordered to be seized or extirpated; the privilege of slavery was designed exclusively for the women and children; the men, whose natural habits disqualified them for the purposes of the colonists, and whose revenge was probably dreaded, were destined to death.

"The decision of government was followed by an order for the raising of three *Commandos*, or military parties, to proceed against this unfortunate race. These were usually raised by the different field-cornets, who collected the colonists on the frontier in their respective jurisdictions, having one commandant over the whole. They were to be armed, and to scour the neighbouring country to discover the abodes of the Bushmen; and when they espied a kraal, they were to surprise it if possible, and, singling out the men, to shoot them. The surviving women and children were to be divided and shared among the members of the expedition, or distributed among the neighbouring farmers."

Nothing can be more shocking than the accounts of the murders committed by these legalized invaders and destroyers of the liberty and life of the unoffending natives. But a small portion of their crimes appear to have been recorded. The first party, in September, 1774, in the space of eight days, succeeded in shooting ninety-six Bushmen. The leader of the second reported to the Government, that he had taken one hundred and eighteen prisoners, who, it is presumed, must have been women and children: but the number killed, is not mentioned. By the third *Commando*, one hundred and forty-two Bushmen were destroyed. The conductor of this expedition, (for what cause, is unknown,) in violation of his instructions, concluded a peace with the Hottentot chiefs. The Government, however, were greatly displeased with this measure, and in the following year, gave orders for two other similar expeditions, in one of which, forty-eight of the devoted Bushmen were put to death. "The number of wounded," says Dr. Philip, "would, in all likelihood, greatly exceed that of the slain on such occasions; as they never ceased to run or scramble among the rocks, in search of hiding places, till life forsook them; appearing to dread being taken, more than death itself."

In one of these expeditions, after having surrounded a kraal, and destroyed all its inhabitants, two spies were sent out with

two Bushmen, who had promised to lead them to the place where some of their countrymen were concealed. Their conduct was such as would have been honoured in the days of Roman patriotism.

"But these Bushmen, instead of conducting them right, only deceived them. A few days afterwards, therefore, seven other spies were sent out with them; and they were assured that, in case of a second failure, they should certainly suffer death; but if they pointed out their comrades, they would as certainly be spared. After proceeding about an hour, the Bushmen, resolved not to betray their countrymen, fell upon the ground, and on being commanded to rise, behaved as if they were dead. When no answer could be obtained from them, blows were inflicted, but as their determination was inflexible, and the invaders could not remove them, they slew them on the spot. As the Bushmen were fully aware of the consequences of their resolution, their conduct was an instance of patriotism not surpassed by any thing in ancient or modern history. But the individuals who composed the expedition appear to have been utterly incapable of appreciating this magnanimous action; and it failed to save those in whose behalf it was performed: for the spies, having ascertained their places of refuge, conducted the whole commando thither; and early in the morning firing into their caves, they suffered not an individual to escape. Forty-three were killed, and seven children made captives, who informed them that a captain was among the slain, but not the chief captain who had the command over the whole Sea-cow River. The commandant, having informed the government that he was in great want of powder and lead, received, in consequence, fifteen hundred pounds of powder, three thousand pounds of lead, and three thousand flints."

For many years the spirit of hostility which prevailed against these poor Hottentots, was such, that the colonists considered the murder of a free Bushman, wherever found and under whatever circumstances, as a duty or a meritorious act. It was not merely by the commandoes (the one half of which we have not enumerated) that the natives were hunted down like the lions, and other wild beasts of their land.

"In their hunting parties, or when travelling across the country for pleasure or on business, the boors massacred these natives as game or as noxious animals; and it is not improbable, that the numbers killed by the regular commandoes fall short of those murdered by private individuals. "A farmer," says Barrow in 1797, "thinks he cannot proclaim a more meritorious action than the murder of one of these people. A boor from Graaf-Reinet, being asked in the Secretary's office before we left town, if the savages were numerous or troublesome on the road, replied, "he had only

shot four,' with as much composure and indifference as if he had been speaking of four partridges. I myself have heard one of the humane colonists boast of having destroyed, with his own hands, near three hundred of these unfortunate wretches."

"The effect of this system upon the Hushmen was to transform them from peaceable, contented, and useful neighbours and visitors, into ferocious and vindictive enemies, till they rivalled, in some measure, the colonists themselves in cruelty and rapacity. Stripped of their plains and mountains, deprived of their flocks and herds, and finally, robbed of their wives and children, and, followed with the rifle, even to their hiding places among the caverns and holes of the rocks, they had few resources besides plunder, no gratification but revenge. "One of them," says Mr. Barrow, "represented to us the condition of his countrymen as truly deplorable. That for several months in the year, when the frost and snow prevented them from making their excursions against the farmers, their sufferings from cold and want of food were indescribable; that they frequently beheld their wives and children perishing with hunger, without being able to give them any relief. The good season even brought little alleviation to their misery. They knew themselves to be hated by all mankind, and that every nation around them was an enemy planning their destruction. Not a breath of wind rustled through the leaves, not a bird screamed, that were not supposed to announce danger. Hunted thus like beasts of prey, and ill treated in the service of the farmers, he said that they considered themselves driven to desperation. The burden of their song was vengeance against the Dutch!"

(*To be continued.*)



## Lynchburg Colonization Society.

At an annual meeting of the Lynchburg Auxiliary Colonization Society, at the Presbyterian Church, on Saturday the first day of August, 1829, the Rev. Wm. S. Reid, (1st V. P.) presided in the absence of the President.

On motion, made and seconded, John D. Urquhart was appointed Secretary *pro tem*.

The Treasurer's Report was read and adopted.

The Annual Report of the Board of Managers was offered and read by Mr. Urquhart, adopted by the Society, and ordered to be published in the newspapers of the town.

The Anniversary Address was delivered by Wm. M. Rice, Esq.; and, on motion, it was *Resolved*, that the thanks of the meeting be tendered him for his appropriate address, and that he be requested to furnish a copy of the same for insertion in the newspapers published in the town.

The Society then proceeded to ballot for their officers for the ensuing year, whereupon, the Rev. John Early was elected *President*, Rev. Wm. S. Reid,

1st *Vice-President*, Rev. F. G. Smith, 2d *Vice-President*, E. Fletcher, *Treasurer*, R. H. Toler, *Secretary*; and Messrs. J. Caskie, J. Newhall, J. R. D. Payne, Edward Cannon, John D. Urquhart, John Victor, Christopher Winfree, John M. Gordon, John Thurmon, John Percival, Wm. J. Holcombe and Josiah Cole were elected *Managers*.

It having been announced to this meeting that the Rev. Joseph Turner, a man of colour, late of the county of Bedford, hath departed this life since his arrival at the colony of Liberia; *Resolved*, That this Society bearing in mind his worth, high respectability and distinguished virtue while living, do deeply deplore the loss of the deceased, and sincerely sympathize with his surviving relatives, and also with the Colonists at Liberia, for the loss they have sustained in his death.

*Resolved*, That the proceedings of this meeting be inserted in the newspapers published in this town.

*Resolved*, That this meeting do now adjourn.

WM. S. REID, Chairman.

J. D. URQUHART, *Sec. pro tem*.

#### REPORT.

The Board of Managers of the Lynchburg Auxiliary Colonization Society have the honour to submit the following REPORT:—

Since the last annual meeting of this Society, there has been received, from the regular contributions of its members, collections of ministers and agents, and donations of benevolent individuals, the sum of \$148 65 cents, of which \$138 have been transmitted to the Parent Society at Washington, leaving on hand, according to the Treasurer's Report, a balance of \$37 32 cents.

In closing the labours of the present year, the Board of Managers cannot permit this opportunity to pass by, without an endeavour, on their part, to present to the Society such considerations as appear to have an immediate connexion with the cause of African Colonization, in general, and especially, such as relate to the interests of this Society in particular.

This day completes the 4th anniversary of the Lynchburg Colonization Society. During its existence, it has contributed to the general cause the aggregate sum of \$483, which has been transmitted to the Parent Institution, to be disbursed, under its direction, to the general purposes of Colonization. At the period of the formation of this branch, it was understood, and, indeed, expressly stipulated, as one of the fundamental conditions of the compact between the Parent Society and it,—that, in the

removal and transportation of free persons of colour from the United States to Liberia, with the funds of the Society, each Auxiliary Association should be entitled to nominate and select within the sphere of its operation, a proportion of emigrants, corresponding, in an equitable ratio, to the amount of contributions made by such Auxiliary Society. Notwithstanding this stipulation, it seems to this Board that, in practice, it has been unavailing—owing, doubtless, to causes not within the control of this Board. It is true, that no applications for removal to Liberia were made to this Society till the fall of 1828. Such has been the change in public sentiment in relation to this scheme, within the space of one year, and such the increase of applications, that the resources of the Parent Society are found to be wholly inadequate to the object. On the application of this Board to the Parent Society for leave to select emigrants immediately previous to the departure of the Colonists from Norfolk last winter, they were apprised of the fact. This Board is authorized in stating that there are at this time between 50 and 100 free persons of colour within the range of the operations of this Society, who are now soliciting a passage to Liberia. Moreover, the Board has the satisfaction to add, that, in several instances within the past year, they have received communications from highly respectable persons, owners of slaves, not far from this place, who express a desire to liberate them, on condition, that this Society will undertake to guaranty their immediate removal to Liberia, and to supply them with an outfit in clothing, &c. suitable to their condition.

In calling the attention of the Society to the subject, the Board do not mean to be understood as intending to convey the slightest imputation of blame on the Parent Society. Their purpose is, merely to remind this Society of its privileges, and also to urge the immediate adoption of such measures as will be likely to result in a successful assertion of its just claims. It is a fact, well known to the Board, that applications have been made in the course of the last year, from several quarters, in behalf of free persons of color, residing at no great distance from Lynchburg, whose characters and testimonials were such as fairly to entitle them to the notice and favour of the Parent Society at Washington. Reasons, it is likely, have dictated the course

heretofore pursued by the Parent Society in its selection—and it is but a courtesy due to that Society, (which this Board cheerfully accords,) to ascribe their conduct to considerations alike just and wise. Still, the duty of this Board requires that the subject should be brought to the attention of this Society.

In adverting to the present condition of this Society, the Board has no reason to doubt that it will ultimately redound to the promotion of the great cause of African Colonization. Though there has not been, within the last year, any considerable increase in the number of its members; yet, there has been no diminution either in its size, or in the efforts of those who have ever been actively and zealously engaged in its behalf. In defiance of natural and artificial impediments, the system of American Colonization is progressing with a sure and steady step, that well justifies the hope and belief, that its blessings will, at no distant period, be felt and admitted—not only throughout United America, but in every region of the world, where the principles of Christianity and the dictates of an enlarged humanity, and liberal philosophy, are received, cherished and acknowledged.

This Board has been long satisfied of the expediency and policy of the system. The ultimate practicability of it cannot be demonstrated by any known rules of reasoning or calculation.—It must await the developements of natural and artificial causes, which sleep as yet, in the womb of futurity.

It is a source of no small consolation to this Board, to believe, that, there are persons among us, who, though adverse at one time to the cause of Colonization, have ceased to be so, and are now numbered among its warmest advocates. To trace the history of the origin and progress of American Colonization is not regarded as falling properly within the scope of the duties of this Board. Howsoever full of interest it might be, and certainly is, it belongs, as they consider, to another department. Feeling, though, a very natural solicitude for the promotion of this association, they cannot forbear to express a firm conviction, which history will sustain, that the present condition of American emigrants at Liberia is a sufficient solution of the many imaginary difficulties and obstacles, that have from time to time been interposed between the colonists and their beneficent supporters.

Such is the advanced state in arts and improvements of the Colonists in Western Africa, that there no longer remains any problem for the cold process of calculation to solve. The visionary politician, alarmed at the images of his own creation, must now dismiss his forebodings, and from the vapid essayist and timid writer of paragraphs, who entrench themselves behind anonymous signatures, even to the highest executive functionary of the state, whose itch for scribbling impels him, reckless of the dignity of office or the force of public opinion, to enter the columns of a newspaper under his own proper name—all must concede that the experiment of Colonization has so far proved its practicability.

In closing this Report, your Board ask permission to call the attention of the Society to a very valuable article on American Colonization, contained in the 8th No. of the *American Quarterly Review*, which abounds with much information on this subject—from which they derive the following extracts:

“But we hasten to make a few observations upon the benefits likely to accrue to Africa, generally, from the establishment of this colony on its shores. In doing this, we pass by many important particulars, such as the exploration of the country—the introduction of our manufactures, &c. and confine our attention to the probable effect of the colony in abolishing the slave trade, and civilizing the native tribes. To suppress the slave trade, has been for many years an object of national policy with several governments, both in Europe and America. It has been interdicted by solemn treaties, and proscribed by the laws of individual states. The most despotic and the most democratic governments have joined in denouncing it. Austria and Colombia have proclaimed “universal emancipation,” while Great Britain and the United States have exerted their naval forces in attempting the extermination of this infamous trade. But still it exists, and not only exists, but flourishes nearly as much as ever. The reports of the African Institution present a detailed list of the names of two hundred and eighteen vessels, believed to be engaged in this trade in 1824, and the number of its victims in that year, was ascertained to be not less than one hundred and twenty thousand; of whom, about twenty thousand perished on the middle passage, or soon after their arrival at the

port of their destination—more than twenty thousand reached in that year the single port of Rio Janeiro.”\* “We attempt no description of this inhuman traffic. The barbarous cruelties which attend every step of its progress, from its commencement in treacherous wiles to entrap its victims to its consummation, by consigning them to endless and hopeless slavery, have been too often and too faithfully delineated, to need repetition here. But supposing every one to concur in the propriety of its suppression, we assert, without hesitation, that Colonization upon the coast of Africa, affords the only prospect of success in this benevolent enterprise. This trade, which has been confirmed by the practice of centuries, and is supported by its ministering to so many powerful passions of our nature, is not to be put down by force, so long as a place can be found for the supply or reception of slaves. In vain may the governments of distant nations proscribe it by their treaties, or declare it piracy by their laws. In vain may they line Africa, with their ships, and establish “mixed commissions” for the trial and punishment of offenders. Rapacity and avarice will still find means to elude the vigilance, or baffle the efforts of benevolence, and the friends of humanity must mourn over the inefficacy of their exertions.—This is the lesson of experience on the subject, when, after years of unavailing effort, the evil rages with unabated violence.”

Again, the same writer thus elegantly pours the principle of benevolence which actuates man in the cause of his fellow-men.—“The obligation to extend the benefits of civilization and religion to heathen countries, is one of those called by moral philosophers, *imperfect*, inasmuch as they can be enforced by no human authority; but they are not, on that account, the less valid or the less binding upon the conscience. They are, however, always addressed to the reason only, and every one must judge for himself how far he is subject to their force. If any country has claims of this kind upon Christendom generally, and

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\* It appears by an official document, received from Rio Janeiro, that the following importations of slaves were made into that port, in 1826 and 1827

1826, landed alive, 35,966—died on the passage, 1985.

1827, do do 41,388—do do 1647.

our land in particular, it is Africa. Her fields have been laid waste, and her inhabitants brutalized to feed the market with slaves, and almost every nation has partaken, directly or indirectly, in the cruel traffic. Our own country has shared largely in the spoil; and though we now regret the part we have had in it, an atonement is still due to injured Africa; and if her oppressed children and their descendants are made, through our means, the instruments of her civilization, it will be a late, but glorious recompense for all her sufferings. But Christian benevolence needs no such motives for exertion. It is sufficient, if there be a field of action, with the hope of usefulness to call forth her energies, and none presents a better scene for benevolent operations than the coast of Africa, through the medium of the colony of Liberia. The character of the natives is represented by travellers as naturally docile, though their intercourse with foreigners, engaged in the slave-trade, has given them some features of savage ferocity. The scattered remains of villages and marks of former cultivation bear testimony to its primitive disposition, and prove that they were not always the degraded people they now are. There is reason to believe that, before the introduction of the slave-trade and its consequent evils, they were a mild and inoffensive race, and the researches of modern travellers have shewn this to be the character of the tribes beyond the sphere of its baneful influence. The religious notions of these people are of the grossest kind. With scarcely a glimmering idea of a Supreme Being, and but a faint sense of moral obligation, they are subject to the darkest superstition. They readily yield, however, to a new impulse, and, degraded as they are, they manifest a sense of the importance of education. Many of the chiefs have sent their sons to the West Indies, and to England for instruction, and since the establishment of colonies upon their coast, they have been very desirous to obtain for their children admission into the colonial schools. Upon such a people, a colony, founded on the principles of that of Liberia, must necessarily have a beneficial influence. They see the colonists living in comfortable habitations, secure from external violence, and enjoying the pleasures of social life; and the superiority of this condition to their own, must be obvious to the dullest comprehension. They see, too, that all this may be attained by a race of men like themselves,

and they learn to attribute the difference, not to the colour of their skins, but to its real cause—an improved moral and religious education.” In the language of Mr. Clay—“Every emigrant to Africa is a missionary, carrying with him credentials in the holy cause of civilization, religion, and free institutions.” All which is respectfully submitted.

*Lynchburg, August 1st, 1829.*

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#### REMARKS.

Our friends in Lynchburg will, we hope, do us the justice to believe, that our inability hitherto to receive emigrants from their immediate vicinity, has been the cause of deep regret. It was the purpose of the Board to have given several coloured persons from Lynchburg a passage in the *Harriet*; but it was ascertained that a number of applicants nearer to Norfolk, and equally entitled to aid, were ready and waiting to embark; and that without great inconvenience, and perhaps delay, this purpose could not be fulfilled. In truth, if our friends will consider the difficulty of proceeding in such a way as to meet the views of all, when those seeking for a passage are so remote from each other, and the times when they can embark are so various, and when so much depends upon circumstances which no sagacity can foresee, they will, we are confident, impute to other causes than neglect or inconsideration, the occasional disappointments to which applicants for emigration may be subjected. Of such disappointments, the chief cause is the want of adequate funds.



### Slavery in Africa.

The following statements are extracted from Clapperton's last Journal of Travels in Africa. Of slavery, as it exists at Wawa, capital of a province of the same name, in the kingdom of Borgou, he observes:

“Slaves are numerous: the males are employed in weaving, collecting wood or grass, or on any other kind of work; some of the women are engaged in spinning cotton with the distaff and spindle, some in preparing the yarn for the loom, others in pounding and grinding corn, some cooking and preparing cakes, sweetmeats, natron, yams, and *accassons*, and others selling these articles at the markets; the older female slaves are principally the spinners. The mere labour is very light, and a smart English servant would accomplish their hardest day's work in one hour: but if their labour be light their food is also light, being confined to two meals a day, which

almost invariably consists of paste of the flower of yams, or millet, in the morning about nine o'clock, and a thicker kind, approaching to pudding, after sunset, and this only in small quantities; flesh, fowl, or fish, they may occasionally get, but only by a very rare chance. Their owners in fact, fare very little better: perhaps a little smoke-dried fish, or some meat now and then; principally only a little palm oil, or vegetable butter, in addition to their paste or pudding; but they indulge freely in drinking palm wine, rum, and *bonza*.

"Of the slaves for sale I can say but little, and a stranger sees very little of them. In fact when not going on a journey to some slave mart, or sent out to the wells or rivers in the mornings to wash, they are seldom seen. Even then they are fastened neck to neck with leather thongs; and when this duty is over, they are confined closely in the houses until they are marched off. When on their march, they are fastened night and day by the neck with leather thongs or a chain, and in general carry loads; the refractory are put in irons, in addition to the other fastening, during the night. They are much afraid of being sold to the sea coast, as it is the universal belief that all those who are sold to the whites are eaten; retorting back on us the accusation of cannibalism, of which they have perhaps the greatest right to blame us. The slaves sold to the sea coast are generally those taken in war, or refractory and intractable domestic slaves. Nyflée at present is the place that produces the most slaves, owing to the civil war raging in that country."

Of slavery in the country of Nyflée he writes,

"The inhabitants may amount to from twelve to fifteen thousand, including all classes, the slave and the free; they are mostly employed in buying and selling, though there are a great number of dyers, tailors, blacksmiths, and weavers, yet all these are engaged in buying and selling, few of these descriptions ever go on distant journeys to trade, and still fewer attend the wars, except it be to buy slaves from the conquerors. I have seen slaves exposed for sale here, the aged, infirm, and the idiot, also children at the breast, whose mothers had either fled, died, or been put to death. The domestic slaves are looked upon almost as the children of the family, and if they behave well, humanely treated: the males are often freed, and the females given in marriage to freemen, at other times to the male domestic slaves of the family; when such is the case a house is given to them, and if he be a mechanic, he lives in the town, and works at his trade; if not, in the country, giving his owner part of the produce, if not made free; in both cases they always look upon the head of such owner's family as their lord, and call him, or her, father or mother.

"The food of the free and the slave is nearly the same; perhaps the master or mistress may have a little fat, flesh, fish or fowl, more than their slaves, and his meat is served in a separate place and dish; but the greatest man or

woman in the country is not ashamed at times to let their slaves eat out of the same dish, but a woman is never allowed to eat with a man."

At Soccattoo, he remarks,

"The domestic slaves are generally well treated. The males who have arrived at the age of eighteen or nineteen are given a wife, and sent to live at their villages and farms in the country, where they build a hut, and until the harvest are fed by their owners. When the time for cultivating the ground and sowing the seed comes on, the owner points out what he requires, and what is to be sown on it. The slave is then allowed to enclose a part for himself and family. The hours of labour, for his master, are from daylight till mid-day; the remainder of the day is employed on his own, or in any other way he may think proper. At the time of harvest, when they cut and tie up the grain, each slave gets a bundle of the different sorts of grain, about a bushel of our measure, for himself. The grain on his own ground is entirely left for his own use, and he may dispose of it as he thinks proper. At the vacant seasons of the year he must attend to the calls of his master, whether to accompany him on a journey, or go to war, if so ordered.

"The children of a slave are also slaves, and when able are usually sent out to attend the goats and sheep, and at a more advanced age, the bullocks and larger cattle; they are soon afterwards taken home to the master's house, to look after his horse or his domestic concerns, as long as they remain single. The domestic slaves are fed the same as the rest of the family, with whom they appear to be on an equality of footing.

"The children of slaves, whether dwelling in the house or on the farm, are never sold, unless their behaviour is such that, after repeated punishment, they continue unmanageable, so that the master is compelled to part with them. The slaves that are sold are those taken from the enemy, or newly purchased, who, on trial, do not suit the purchaser. When a male or female slave dies unmarried, his property goes to the owner. The children of the slaves are sometimes educated with those of the owner, but this is not generally the case."



## **African Colonization.**

We are happy to state that our cause is receiving the serious attention of the distinguished author of the "Olive Branch," and that he has commenced the publication of several papers in support of its claims. From his intellectual energy, and indefatigable perseverance in philanthropic schemes, we may conclude that the cause which he now advocates, will not, while his life remains, want an able defender. We congratulate our-

selves upon this important accession to our strength. The following essay deserves a serious perusal.

“All experience fully proves that important projects, opposed to prevailing prejudices or practices, have to struggle with great difficulties; and generally the more important the object, the greater the difficulty. The reasons are, that they always emanate from superior minds, which outrun their cotemporaries; and that the mass of mankind very slowly lay down those prejudices and opinions which they have early imbibed and long cherished. They can no more keep pace with the superior minds from which those projects emanate, than the unwieldy elephant can keep pace with the high mettled courser.”

The accursed slave-trade, one of the greatest stains that ever sullied the human character, maintained a struggle in Great Britain of thirty years' duration, before its doom was finally sealed, notwithstanding the united efforts to produce its interdiction, of a host of the best and most powerful men whom that country has produced—notwithstanding the atrocious (I had almost said, the infernal) cruelty and enormity of the traffic were acknowledged by every unbiassed man in the three kingdoms—and notwithstanding, also, that a very small portion of the British nation was interested in its continuance.

The struggle for Catholic emancipation began about half a century since, and notwithstanding the awful consequences that impended over the nation, in the event of its rejection, its fate was to the last degree uncertain, and nothing could have insured its success but the decision and energy of a powerful administration.

The grand project of the Erie and Hudson canal encountered a most formidable opposition, as did the system of internal improvement in this state. Both were most seriously jeopardized.

Similar observations apply to great undertakings in all countries. It is not therefore wonderful, that difficulties are encountered by the magnificent plan of colonizing on the coast of Africa, the descendants of the ill-fated natives of that section of the globe, who, in violation of the plainest principles of honour, honesty, justice, and humanity, were torn by cupidity, and avarice, and cruelty, from their homes, their parents, their husbands, their wives, their children, and from every thing near and dear to hu-

man nature. Nor, all things duly considered, are we to be surprised that it is most violently opposed by a host of enemies, (among whom the most ardent are those who would be most benefitted by it) and but feebly supported by many of its friends.\*

This state of things loudly calls on those who have a due sense of its great importance, and of the serious evils it is calculated to avert, to redouble their zeal—to obviate objections—and to arouse the country to exertions commensurate with the object.

The chief objections that are urged against the measure, are the enormous expense that would be necessary to carry it into operation, which would, it is contended, render it utterly impracticable—and the various difficulties and miscarriages which have taken place at Sierra Leone and Liberia.

Let us examine both those objections candidly. And first of the expense.

It appears by the tenth report of the Colonization Society, that the expense of the transportation, and the maintenance for a year, of each individual, is about twenty dollars.† According to a calculation stated by Mr. Clay, in a speech delivered before the society, the annual increase of the coloured population, slaves and free, is about 52,000 per annum. To keep them to their present numbers, by an export equal to the increase, would of course require about \$1,000,000 per annum. This, it must be confessed, is truly a large sum—but to a country, with a revenue of above 20,000,000 of dollars per annum, of which about \$10,000,000 are devoted to the payment of the principal and interest of a national debt, which is rapidly diminishing, that sum, for such an object, is a trifle unworthy of consideration. And if a conviction of the incalculable advantages of the measure should spread generally

\* It is to be lamented that the late collections in the different churches of this city, in aid of the funds of the Colonization Society, amounted to no more than \$369.

† “From the actual experience of the Society, derived from the expenses which have been incurred in transporting the persons already sent to Africa, the entire average expense of each colonist, young and old, including passage money and subsistence, may be stated at twenty dollars per head.” Tenth Report, page 18.

\* The expense of the latest expeditions has a little exceeded this amount.

(Editor

throughout the union, as might be the case by adequate efforts on the part of its friends, and it should be regarded as beyond the legitimate power of congress to apply the public treasure to this purpose, there would be no difficulty in procuring an alteration of the constitution authorizing such an appropriation, in which case an adequate portion of the superfluous public revenue might be devoted to this grand object.

With respect to the various difficulties and disasters that have attended the colony of Sierra Leone, we are not sufficiently acquainted with the administration of that colony to be able to state their extent, or their causes—nor is it essential. Our grand concern is with Liberia, where the difficulties experienced have been utterly insignificant, compared with those which were experienced in the settlement of Virginia and North Carolina. An account of the awful situation and gloomy prospects of Virginia, for twenty-five years from the first settlement, was published some time since in a few of our papers—but as it was not generally circulated, and as it is well calculated to obviate one of the two leading objections to the measure, it is once more submitted to the serious consideration of the public.

“Smith left the Colony furnished with three ships, good fortifications, “twenty-five pieces of cannon, arms, ammunition, apparel, commodities for “trading, and tools for all kinds of labour. At James’ Town there were “nearly sixty houses. The settlers had begun to plant and to fortify at five “or six other places. The number of inhabitants was nearly five hundred. “They had just gathered in their Indian harvest, and besides, had considerable provisions in their stores. They had between five and six hundred “hogs an equal number of fowls, some goats and some sheep. They had “also boats, nets, and good accommodations for fishing. But such was the “sedition, idleness, and dissipation of this mad people, that they were soon “reduced to the most miserable circumstances. No sooner was Capt. Smith, “gone, than the savages, provoked by their dissolute practices and encouraged by their want of government, revolted, hunted and slew them from “place to place. Nansemond, the plantation at the falls, and all the out- “settlements, were abandoned. In a short time, nearly forty of the com- “pany were cut off by the enemy. Their time and provisions were consumed in riot: their utensils were stolen or destroyed; their hogs, sheep, and “fowls killed and carried off by the Indians. The sword without, famine “and sickness within, soon made among them surprising destruction. Within the term of six months, of their whole number, sixty only survived. “These were the most poor, famishing wretches, subsisting chiefly on herbs,

"acorns, and berries. Such was the famine, that they fed on the skins of their dead horses: nay, they boiled and ate the flesh of the dead. Indeed they were reduced to such extremity, that had they not been relieved, the whole colony in eight or ten days would have been extinct. Such are the dire effects of idleness, faction, and want of proper subordination."—*Holmes' American Annals*, Vol. 1. p. 60.

This hideous state of things took place in 1610; and the first attempt at settlement was in 1585.

All the difficulties and calamities that have attended the Colony of Liberia, during the twelve years of its existence, are not a tythe of the disasters that took place in Virginia in six months.

North Carolina was settled in 1668; and in 1694, the list of taxables, according to Williamson's History, Vol. 1. p. 144, did not exceed 787, *being little more than half the number that were there in 1677, seventeen years before.* "Such," says this writer, "were the baneful effects of rapine, anarchy, and idleness."

It is highly satisfactory to find that the system of colonization has a host of powerful and influential advocates in Maryland, Virginia and North Carolina.\* But the opposition to it is almost universal in South Carolina and Georgia; which States, from circumstances to be hereafter explained, are most interested in its success. It is the only measure by which the mass of evils attendant on slavery can be mitigated—for mitigation is all that can be

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\* The State of Virginia, so early as the year 1816, passed a resolution directing the executive "to correspond with the President of the United States, for the purpose of obtaining a territory upon the coast of Africa, or at some other place not within any of the states or territorial governments of the United States, to serve as an asylum for such persons of colour as are now free, and may desire the same, and for those who may hereafter be emancipated within this commonwealth." This resolution probably gave rise to the formation of the Colonization Society,\* of which therefore, the great State of Virginia may fairly claim the title of legitimate parent. The legislature of Maryland, on the 8th of March, 1827, passed a resolution appropriating one thousand dollars a year, for ten years, in aid of the funds of the Society. The sum is small—and is only mentioned as an indication of the sense of that respectable state on this important subject. Throughout the State of North Carolina, the most friendly feelings exist towards the scheme—and numbers of citizens have emancipated their slaves on condition of their being conveyed to Liberia. Some have not only emancipated them, but have made provision for the payment of their passage.

\* This resolution was of great service, but the Society was organized before its adoption was known at Washington.—[*Editor.*

hoped for in such an extensive and inveterate evil. And many of those who are aware of the magnitude of the disorder, and shudder at its contemplation, are discouraged from making any efforts to apply a remedy, in consequence of regarding it as incurable. To both those classes these pages are particularly addressed.

That slavery is a curse, and a grievous curse, to the States where it generally prevails, is readily admitted by all who have considered the subject uninfluenced by prejudice. That a large portion of the distress prevailing in Virginia and North Carolina, if not in the other Southern States, arises from that source, is too palpable to escape the observation of the most superficial. While Southern produce commanded ready markets and high prices, slave labour, employed in agriculture, though not as productive as the labour of freemen, was still profitable. But at the present prices of flour, corn, tobacco, &c. the labour of slaves is, in general, not more than equal to their maintenance.

HAMILTON.

*Philadelphia, September 1, 1829."*



## Error Corrected.

*Colonization Society.*—We have always been the well-wishers of this scheme of benevolence and philanthropy, provided it was restrained within its proper limits. As long as the Society went on its own resources, and refused to interfere either with the rights of private property, or to solicit the aid of the General Government in the prosecution of its schemes, so long were our hearts with it. We looked upon its operations, as the commencement of an era, which should not terminate, before Africa, so long lost in ignorance and barbarism, would enjoy the full light of the knowledge and the religion, with which Europe and America are blessed. Nothing has appeared to darken these anticipations, if we except the indiscretions once or twice committed, of professing to aim at general emancipation, and of attempting to enlist the General Government in the project.

Let the Society, for the future, avoid indiscretions like these, and rely solely on the private munificence of the citizens of the country, and they must succeed.—[*Georgia Journal*.]

The Editor of the *Georgia Journal* must, we think, be very much in the dark, in regard to the views and operations of the Society. He surely ought to know, that the Society *has never interfered*, and *has no disposition to interfere* with the rights of

*private property*; and that to solicit aid from the General Government in the prosecution of its unexceptionable, and truly patriotic and national work, is by no means a novel measure in its proceedings. We would beg leave to invite his consideration of the second Article of the Constitution of the Society.

“The object to which their attention is to be exclusively directed, is to promote and execute a plan for colonizing (with their own consent) the free people of colour, residing in our country, in Africa, or such other place as Congress shall deem most expedient. And the Society shall act, to effect this object, in co-operation with the General Government, and such of the States as may adopt regulations on the subject.”

The very first meeting convened to organize the Society, appointed a Committee, of which the Hon. John Randolph was a member, “to present a *respectful memorial to Congress, requesting them to adopt such measures* as may be thought most advisable, for procuring a territory in Africa or elsewhere, suitable for the colonization of the free people of colour.”

The truth is, Mr. Jefferson expressed the opinion, as early as 1811, that “*nothing was more to be wished, than that the United States would themselves undertake to make a colonial establishment on the coast of Africa, for the free people of colour*;” and the following is an extract from an address of Judge Washington, President of the Society, at its third annual meeting.

“All that now remains to be accomplished, is to obtain the countenance and the aid of the National Government, in such manner, and to such extent, as Congress, in its wisdom, may think expedient.”

Yet, with such evidences of the early views of the Society on record, the Editor of the Georgia Journal suggests the necessity of avoiding the indiscretions recently and once or twice committed, of making application for aid to the National Government!



## Animating Letter.

Plainfield, Conn. August 5th, 1829.

REV. AND DEAR SIR:

Enclosed, I transmit you six dollars, the amount of the contribution taken up in my congregation, the Sabbath following the 4th of July, for the

American Colonization Society. The sum is small indeed, but I trust that when this people shall have more information on the subject, they will contribute more liberally. I have preached several times on the subject of colonization, and am confident that a deep interest is beginning to be felt among us.

As for myself, I have long felt that the object your Society has in view, is second in importance to no other. I recollect, when I was in Washington in 1819, on my return from a western Mississippi tour, I had a very interesting conversation with Mr. Caldwell, (at whose house I called) on this subject, and I have never since ceased to feel deeply interested in it. But my means of information have been limited. A Review, in the *Christian Spectator*—the Eleventh and Twelfth Annual Reports, handed me by Brother Orr, in May last, while at New York—the June No. of the *Repository*, which I have lately received through the Post Office; and the Connecticut Society's Reports, are all the documents (except occasional hints) I recollect to have seen on the subject. Do continue to forward the *Repository*, and any and all other publications that will furnish light.

It seems that nothing but funds are necessary now to enable the Managers to prosecute their noble object with entire success. Funds are wanted, and they must be furnished—they can be furnished—they will be furnished.

Though I cannot name the precise sum necessary to transport an African to Liberia, yet, from your Reports, I should judge that twenty dollars will do it. If so, forty millions (a sum, not half equal to the expenses of the late war, and less than what is annually expended in the United States for ardent spirits) is all that is necessary to carry back to Africa every coloured person now in the country. It seems, too, that the slaves are offered for transportation, faster than they can be disposed of. In view of these facts, I have, for some time, been enquiring whether I can do any thing to aid the cause. My property and my salary are small, and my means too limited to become a subscriber on the noble plan proposed by Gerrit Smith, Esq., or even on that of the Gentleman in Ohio for the \$20,000 fund. But I have thought, that with a providential blessing, I might be able to pay \$20 a year; and as this sum would transport one African, if continued ten years, it would amount to \$200, and would transport ten Africans to the land of their fathers. I believe there may be found fifty men in Connecticut, and five hundred in the country, who can and will raise this sum yearly, and who cannot reach Mr. Smith's proposition. There are men enough, doubtless, who can reach Mr. Smith's proposition, and that from Ohio; and they must do it. There is a third class, that can reach the sum I have named; and if 500 embark in this plan, we shall have another \$100,000 fund, and it will transport 5,000 persons to Africa.

I will therefore make the following proposition —

"You may consider me obligated to pay \$20 annually, for ten successive

years, to the American Colonization Society, to be appropriated exclusively in *transporting* the free people of colour of this country to Africa, provided 499 others will do the same; and provided this subscription be filled up before the first of January, 1832."

Let suitable agents be employed, and these three subscriptions will be filled: and when this is done, and other suitable efforts are made, the State Legislatures and Congress, it is hoped, will be ready to act; and as the National debt will soon be paid, Congress can easily make an appropriation, that will, with God's blessing, complete the success which has so auspiciously attended the efforts of the Colonization Society. But *individual* must precede *legislative* action.

If the plan I have proposed should appear to you wild, or in any respect objectionable, you are at liberty to suppress it, and let it die between ourselves. If it should succeed, I am ready to provide for its execution on my part, in my last will and testament.

Yours, with affection and esteem,

REV. R. R. GURLEY.

ORIN FOWLER



## The Spirit of Moravianism.

We hope that we are blest with a disposition to offer our tribute of praise to intellectual and moral worth, whenever, and wherever they may be exhibited. Of this we are certain, that we can feel little respect, and less affection for him who is always inclined to be sparing, precise, and faint, in the expressions with which he approves the exalted, and disinterested virtues of others. We believe it a religious duty to render honour, where honour is due. The Christian charity and liberality of the following letter, are worthy of universal imitation, and we feel bound to say, that we think our Moravian Brethren eminent above most other Christians, for the gentle, self-denying, the bright but unostentatious virtues, which the Son of God instructs us to seek, and to cultivate, as supremely valuable, as the undying glory of our souls.

BETHLEHEM, NORTHAMPTON COUNTY, }  
PENNSYLVANIA, JULY 6th, 1829. }

*To the Treasurer of the Col. Society at Washington, Richard Smith, Esq.*

SIR:—Enclosed you will receive my check on the Bank of Pennsylvania, for the sum of Sixty-one Dollars and six cents, in aid of the funds of the Colonization Society; being the avails of a collection taken up in our church on yesterday, in pursuance of the appeal of the Colonization Society to that effect

Permit me to accompany this small contribution by a few remarks. You will perhaps be aware that Bethlehem is one of the settlements of the United Brethren, commonly called Moravians, who have for upwards of ninety years past, felt themselves in duty bound to direct a great part of their united energies to the propagation of the Gospel among Heathen nations, and whose feeble and humble exertions, it has hitherto pleased the Lord to bless with eminent success in many places. Though scattered through many countries, the numbers and the means, generally speaking, of the members of this religious community, are extremely limited; while the work which has been especially committed to them, has become so extensive, that it may be justly considered an evidence of signal divine countenance, that they have hitherto been enabled to support it. On this account it will not appear strange to any one at all acquainted with the subject, that nearly all possibility is denied them, of very actively participating in any other good and glorious work, however similar and excellent its tendency, while they most sincerely rejoice at the astonishing things, which, at this time, it has pleased God to prosper in so many different ways and places.

That the benevolent and pre-eminently useful object of the Colonization Society, would nevertheless, if properly known among them, not fail to meet with cordial sympathy, I have long felt assured; and the idea of making the celebration of our national festival subservient to the furtherance of that object, appeared to me so eminently appropriate, that with the hearty concurrence of my colleagues, the Elders of this congregation, I devoted yesterday to the attempt of placing it fully before my brethren, in two discourses; a German one in the forenoon, and an English one in the afternoon, a great proportion of our members being less familiar with the latter language; which likewise is the reason, that the cause and prospects of the Colonization Society have hitherto been less known to them.

I am happy to say, that I have apparently succeeded in awakening an interest therein, of which, I trust, the small collection taken up, is the least important indication. Many I have reason to believe, who were before entirely ignorant of the subject, now feel warmly interested, and will, I hope, continue to evince it on future occasions, although the exigencies of the cause more specially committed to us, naturally absorb the greatest part of their means.

Accept in the mean time the enclosed, together with the assurance, that henceforth the concerns and object of the Colonization Society will often be recommended to the Lord our God by us in our united prayers, and our private supplications.

With sentiments of great respect, I have the honour to be,

Sir, your most obedient Servant,

LEWIS D. DE SCHWENITZ

## Eminent Liberality.

Josiah F. Polk, Esq. who has recently been employed as Agent for the Society for some of the Western and South-Western States, writes from Hagerstown, Md. "That it is *almost certain* that an association of twenty gentlemen will shortly be organized, to pay \$100 per annum, on the plan of Gerrit Smith, should it come within the rule, and also that a fifty dollar subscription may be expected, to aid in the purchase of a ship." The following resolution has been adopted by the clergy of Hagerstown.

"The undersigned, Ministers of the Gospel in Hagerstown, undertake, in that character, and depending on the support of their people, to make a subscription to the Colonization Society of \$100 per annum, for ten years; the proportion of each being twenty dollars."

M. L. FULLERTON,	of the Presbyterian Church.
EDW. SMITH,	of the Methodist do.
R. B. DRANE,	of the Prot. Episcopal do.
B. KURTZ,	of the German Lutheran do.
M. BRUNER,	of the German Reformed do.

It will be seen that the whole amount of the Rev. Mr. Fullerton's subscription for ten years, has already been paid.



## Formation of Auxiliaries.

A very promising Society has been established at Salem, N. J. At Bedford Pa. the Society of Friends have entered with great zeal into the cause and an Auxiliary Association has been formed, principally of the members of this Society. Respectable Societies have also been organized at Shelbyville, Carlisle, and Paris, (Bourbon co.) Kentucky. A very interesting juvenile Society was established in February last, at the Washington Academy, under the charge of the Rev. Nathaniel S. Prime, Cambridge, New York; a leading purpose of which, is to excite a deep interest in the minds of the young Students, in favour of our Institution. For this purpose, the Society holds a meeting on the first Wednesday of every month, in term time; and as this meeting comes in immediate connexion with the exercises of composition and declamation, it has always been attentively observed, and has aroused strong feelings in favour of the object.

On the Fourth of July, the first anniversary was publicly celebrated.—Addresses appropriate to the occasion were delivered by C. L. Russell, A. P. Hawley, and B. Thompson; who had been previously appointed for that purpose. The Report of the Society was then read and adopted.

The following Resolution, adopted at that time, will show the feeling which is cherished towards our cause in this Institution.

"On motion of D. R. Campbell, seconded by G. S. Hawley, *Resolved*, That the object of the American Colonization Society is one that must be dear to the benevolent heart, commanding itself equally to the Philanthropist, the Patriot, and the Christian, and the members of this Juvenile Society consider it at once their privilege and honour to bear a part, however humble, in endeavouring to advocate its principles, and advance its interests."

## Colonial Agent.

Dr. JOSEPH MEEHLEN, Assistant Agent at the Colony of Liberia, has been appointed, by the Board of Managers of the Society, Colonial Agent, to fill the vacancy occasioned by the death of the lamented Dr. RANSFORD.



## Intelligence.

**SLAVERY IN VIRGINIA.**—A solemn and well written memorial, addressed to the Convention soon to assemble in Virginia, has appeared in Augusta county, praying that some measures may be adopted to secure ultimately the entire abolition of slavery in that state, and is in extensive circulation. In regard to the expediency of it, there exists, we observe, a great diversity of opinion. Nothing can be more true than the remark of the Christian Register in regard to it, "That any measure on this subject, which may be adopted in Virginia, must be considered as deeply important, not merely on account of the number of persons who will be directly affected by it, (more than one quarter part of the whole slave population of this country belonging to that state,) but also on account of the operation, which the legislation of so influential a member of the confederacy will have upon the future policy of its neighbours." We agree also with the Editor of the same paper in the opinion, "That to change the social and political relations of a large part of the population, is a measure to be approached with great caution." And those who are most familiar with the actual situation of the community in which the change is proposed, must feel its difficulties and dangers, with a force which cannot be realized by distant inquirers.

**JOSEPH LEONARD SMITH.**—It was stated in the Genius of Universal Emancipation of the 3rd of January last, that a gentleman, residing in Maryland, was preparing to remove his slaves to the republic of Hayti. It was at the same time observed, that he intended to accompany them thither, to see them advantageously settled. But when a suitable opportunity offered for their transportation, he found that it would be too inconvenient for him to leave home for the purpose, and the senior editor of this paper was induced by his wishes and other important considerations, to go out with them. They are now comfortably situated under the protection of the Haytian Government; and are in possession of all the rights and privileges that a foreigner from any European country would be invested with on his arrival in this.

Thus *twelve more human beings* have been liberated, by the Christian kindness of one who a short time previous thereto had inherited them from a deceased parent. He has emancipated and furnished them with provisions and clothes for a considerable length of time; and has, also, given them implements of husbandry, to make a beginning in the world for themselves.

The name of this philanthropic individual stands at the head of this article. It has already been given to the public, in connexion with a statement of his humane conduct, through the medium of the newspapers in the United

states and the West Indies.—But the public is not, we presume, acquainted with the fact, that this truly just and benevolent man is a member of the *Roman Catholic Church*. Not only is he an exemplary member of that Church, himself, but his slaves were also members thereof. The writer of this was present when the act of liberation was solemnized, and when they took leave of his hospitable dwelling. The priest was called, and the holy deed was performed with their usual devotional exercises, and prayers to the Supreme Dispenser of all good, for his blessing and protection in their future walks through life.—[*Gen. Uni. Emancipation*.]

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*Extract from a letter to the Editor, dated Boston, July 14, 1829.*

“Our city has just been visited by two persons who have created a lively interest among the members of our communion. The first who arrived was Henry Williams, a young negro slave, (aged 24) who, being desirous of fitting himself for the Ministry of our Church, in order to labour on the coast of Africa, is permitted by his master to solicit a sum of money sufficient to purchase his freedom. In addition to the recommendation which Williams bears in his decent appearance and sober and correct deportment, he brought the most unequivocal testimonials from the present and former ministers of the Church in Maryland, in which he is a communicant, and from some of the clergy of New-York. His purpose is, if he shall accomplish his redemption from slavery, to repair to Hartford, and, in the African Mission School, fit himself, with the Divine Blessing, for the work of the ministry. His application has been met not only with cheerful liberality, but in some cases with eagerness to contribute to so good an object, and he leaves here to day, after having obtained one-third part of the amount necessary to purchase his freedom, to complete the sum, as he surely will, in New-York, Philadelphia and Baltimore.—[*Church Register*.]

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*Africa*.—It is melancholy to contrast the present state of Northern Africa, with its former advances in civilization and Christianity. A council of African bishops was held at Carthage as early as the year of Christ 215; and, in the year 240, a council of 99 bishops was assembled at Lambesa, an inland city on the confines of Biledulgerid, against Privatus, bishop of Lambesa, on a charge of heresy. The fourth council of Carthage, in the year 253, was held by 66 bishops, respecting the baptism of infants. In the eighth council at that place, in the year 255, besides priests, and laymen, there were present 87 bishops. In another council of Carthage, about the year 308, no fewer than 200 bishops of the sect of Donatists were present; and in the year 394, at Baga, an inland city of Africa, 310 bishops were collected together. Can Christians think of these facts, and of the present Mohammedan or Pagan superstitions of that country, and not be stirred up to zealous efforts to reclaim these wanderers from a once numerous fold.—The importance of the Church Missionary Society’s Mediterranean Missions, in this and other respects, has not yet been done justice to by the public

## Contributions

*To the American Colonization Society, from 14th August to 12th September, 1829.*

From Joseph L. Fry and G. W. Summers, Esqrs. of Kenhawa C. H. Va. viz	
Collection in church by Rev. N. Calhoun, .....	\$8 20
Collected out of Church, .....	24 88
Joseph L. Fry, for the Repository, .....	2 42—35 50
J. P. Davis, Esq. Treas. Aux. So. Meadville, Pa. as follows:	
Meadville Congregation, by Rev. W. Bushnell, .....	\$15 13
Cussawago Congregation, by Rev. T. Alden, .....	2 12
Harmansburg Congregation, by Rev. D. McKinney, .....	2 75
handed him by late Dr. Magaw, .....	5— 25
Collection by Rev. R. S. Grier, Piney Creek Pres. Cong'n. Md.	8
Jones' Creek do. do. Md.	10
by Rev. S. Shepard, Lenox, Mass. ....	10
by Seth Terry, Esq. Treas. Connecticut Society, .....	300
by Rev. Dr. McMillan, Camonsburg, Pa. per A. Munroe, Esq.	20
by Rev. J. Snodgrass, W. Hanover, Dauphin co. Pa. ....	9 11
by Rev. J. Guest, Methodist Con. Rehoboth, Loudon co. Va.	35
by Samuel Stocking, Agent, Utica, New York, .....	170 41
by Rev. W. H. Foote, Mount Bethel Cong. Hampshire co. Va.	30
C. Greenleaf, Esq. in part of his subscription on the plan of raising \$20,000, .....	30
Contribution by the Congregation of Rev. Mr. Fullerton, of Hagerstown, Md. in anticipation of an engagement entered into by them, to raise \$20 annually for 10 years, per S. Steele, Esq.	200
Donation of Maj. I. Hite, per J. Bruce, Esq. of Winchester, Va.	5
Collection by Rev. Mr. Bond, in M. E. Church, Middletown, Frederick co. Va. per D. S. Danner, by John Bruce, Esq.	12 75
by Rev. L. Eichelberger, Lutheran Church, Winchester, Va.	3
by Rev. J. H. Dickey, Salem Church, Ross co. Ohio, .....	10
by J. Staples, Esq. Treas. Mount Zion Aux. So. Buckingham co., Va. as follows:	
by said Society, .....	\$21 50
from John M. Walker, Esq. ....	1
David Staples, .....	1 50
Maurice Carey, .....	25
George Staples, .....	50
Miss Eliza Pointer, .....	25—25
by Daniel Dupre, Esq. Treas. of North Carolina Society, ..	100
by John McPhail, Esq. Treas. of Norfolk Society, Va. ....	36
by Rev. Increase Graves, of Bridport, Vermont, .....	5
Benjamin Brand, Treas. Col. Soc. Va. (omitted in Feb. last,) ..	250
Of this sum, he received as follows:	
from William Crane, Esq. in addition to \$10 in November last, making the half of his annual subscription, .....	\$10
from Dr. James Trant, for the passage of his man Sam to Liberia, in the Ship Harriet, .....	\$30
Aux. Society, Albemarle co. Va. per J. B. Carr, Esq. Treasurer, New Jersey, per R. Voorhees, Esq. Treasurer, .....	15 42 10
Collection by Rev. O. Fowler, Cong'l. Church, Plainfield, Conn.	6
by Rev. A. S. Wells, of Pres'n. Ch. and Rev. S. Lowe, of Methodist Church, New Albany, Ind. 1st and 2d Sabbath in July, (50 cts. not received) .....	15

*Carried forward.* \$1,403 87

	<i>Amount brought forward,</i>	\$1,403 87
Collection by Rev. S. Woodruff, Strongsville, Ohio, .....	3	
by E. Fisk, Congregation at Goshen, New York, .....	15	
Rev. D. Denny, in his Ch. at Chambersburg, Pa. ....	20	
Rev. O. Bernard & W. M'Kenney, Deep Creek, Va. \$37 23		
Rev. B. T. Blake, pastor Meth. Ch. Norfolk co., Va. 12 16		
Rev. Wm. M'Kenney, .....	59—60	
by Rev. J. Alexander, Greenville, Mercer co. Pa. ....	10	
by Rev. Wm. Chapin, Craftsburg, Vermont, .....	7	
by Rev. J. Kirkpatrick, in Ringoes, N. J. ....	6	
Donation by Aaron Beach, New Jersey, .....	10	
by R. Weir, Esq. Tappahannock, Va. per W. M. Blackford,	5	
by Aaron Peck, Orange, N. J. ....	10	
by L. Walling, Esq. Monmouth, .....	2	
by E. F. Backus, Esq. his second payment on the plan of		
Gerrit Smith, Esq. ....	100	
by "R. B. by the hands of Mrs. Joseph Nourse—as an humble		
offering for innumerable mercies, and in the hope that it may		
assist some poor coloured mother or sister to go to Liberia,"	20	
Collection, Pres'n Ch. Raleigh, N. C. per Rev. T. P. Hunt, ..	15	
at Centreville, Crawford co. Pa. by Rev. A. Chase, .....	2	
by Rev. Wm. Hank, Harrisonburg, Pa. as follows:		
in M. E. Cong'n. at Harrisonburg, ... ..	\$8	
in do. at Port Republic, .....	6	
in do. at Conrad's Chapel, .....	5 23	
his own donation, .....	77—20	
by Rev. A. O. Patterson, Mount Pleasant, Pa. as follows:		
Aux. Soc. at Mount Pleasant, .....	\$9	
a collection from S. A. Wickley, Mount Pleasant, ....	7—16	
by A. Cummings, Esq. Portland, Maine, as follows:		
Contribution, Cong'l. Society, Bucksport, .....	\$11 21	
Bangor, .....	40 39	
Kittery-Point, ....	2 25	
Rev. Stephen Merrill, for Repository, ..	2	
Contribution in Biddeford, .....	6	
Waldoboro, .....	6 07	
Otisfield, .....	4 86	
Lebanon, .....	2 10	
Brewer, East Parish, ... ..	8	
Methodist Society, Bucksport, ...	12 03	
Deduct \$1 55 for loss on exchange and postage,——	93 55	
by P. A. Johnson, Morristown, N. J. as follows:		
Collection in Pres. Church, per Rev. A. Barnes, ....	\$26	
Mr. Johnson's subscription to Repository, 2 years, ...	4—30	
From P. Harrison, Esq. of Harrisonburg, Va. for Repository, .	5	
T. S. of Indiana, per Rev. J. C. Brigham, 5 English sovereigns,	23 75	
		<u>\$1,867 17</u>



## Errata.

Page 191, last No. the correct total of the contributions is \$2813 79. Page 139, collection by Rev. J. Arbutnot, \$5 instead of \$6. Page 190, of the amount acknowledged from B. Brand, Esq. \$73 04 was received of Rev. Wm. J. Armstrong, for 4th July collection in 1st Presbyterian Church Richmond, and \$11 of Rev. J. Silliman, of New Kent, for do.







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1900-1910

